Methodism
In
Moore County

By W. J. Adams

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By W. J. ADAMS

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METHODISM
IN MOORE COUNTY

The first building dedicated to Christian worship in North Carolina was erected by the Church of England in Chowan County in 1702. Bancroft says that prior to 1705 there was no stationed preacher of any persuasion in the colony. George Whitefield*, a colaborer of John Wesley, traversed the maritime section as early as 1739; and while he cannot properly be denominated a Methodist itinerant preacher, his eloquence and zeal prepared the way of Methodism and made its paths straight. The assertion that there were isolated groups of Methodists along the seaboard in 1760 can hardly be verified. About this time, the Rev. James Reed, a clergyman of the Established Church, writing from Newbern to the Society for the Propagation of the Gospel, said: "Great numbers of dissenters of all denominations came and settled among us from New England, particularly Anabaptists, Methodists, Quakers, and Presbyterians. The Anabaptists are obstinate, illiterate and grossly ignorant; the Methodists, ignorant, censorious and uncharitable." On June 25, 1761, he wrote: "The Methodists of late have given me a good deal of trouble along the borders of my parish by preaching up the inexpediency of human learning and the practice of moral virtue, and the great expediency of dreams, visions and immediate revelations. I have labored much to stop their progress, and, I thank God, with great success." Again, December 26, 1761: "The fervor of the Methodists upon the skirts and borders of my parish, which I mentioned in my last, is very much abated, and the little ground they had gained in this country, I verily believe, will in a few months be totally lost."

The people to whom Mr. Reed referred were not Methodists, but probably a sect known as the "Superior

*Addenda, Note 1.

Lights from New England." Indeed, at a later date he was inclined to make this frank admission. In a letter dated December 21, 1764, he wrote that George Whitefield while in Newbern acknowledged none Methodists but the followers of himself and Mr. Wesley. Moreover, Governor Tryon, writing on the religious condition of the country at this time, said: "Every sect abounds here except the Roman Catholic, and by the best information I can get, Presbytery and a sect who call themselves New Lights (not of the flock of Mr. Whitefield, but Superior Lights from New England) appear in the front. These New Lights live chiefly in the maritime counties; the Presbyterians are settled mostly in the back or westward counties, though the Church of England, I reckon, at present, to have the majority of all the other sects."

The truth is, the Methodist itinerant preacher came to North Carolina more than a decade after Mr. Reed's letters had been written.

Robert Strawbridge, a native of Ireland, probably in 1760, crossed the Atlantic and settled on Sam's Creek, then in the backwoods of Maryland, and opened his house for preaching. He was a local preacher of the Methodist Episcopal Church. Four years later, about a mile from his home, in Frederick (now Carroll) County, was built the first Methodist "meeting-house" in America,—"twenty-two feet square; the logs sawed for a doorway on one side, and smaller openings made on the other three sides for windows; and no regular floor." Strawbridge preached here for many years. Although it had "no regular floor," it had a pulpit, for under the pulpit were buried two of the preacher's little children. In a sense, this "primitive chapel" may be said to have been the mother of Methodism in North Carolina.

On October 24, 1769, Richard Boardman and Joseph Pilmoor, presumably the first regular Methodist itinerant preachers to come to this country, landed at Gloucester Point, six miles from Philadelphia. Pilmoor came south, preaching in Maryland and Virginia, and building up the work begun by Strawbridge. He entered North Carolina in 1772, and on September 28 at Currituck

Courthouse preached the first sermon delivered in the colony by a Methodist minister. In December he was in Newbern, and in January 1773 in Wilmington, whence he departed on a journey to Charleston, "making a tour of observation to ascertain the propriety of sending Methodist preachers into that part of the country." Early in 1773 Robert Williams, a native of England, followed Pilmoor into North Carolina. Possibly during the next year he organized the first "society" in the State. "He was the first to organize a society south of the Potomac, the first to plan a circuit, the first of the Wesleyan preachers in America to marry, the first to locate, the first to pass from the scenes of earth." In 1775 Thomas Rankin, who convened and presided over the first Annual Conference, crossed the Roanoke River and preached at a chapel south of the Virginia line. In the same year John King, John Wade, and Isaac Rollins traveled the Brunswick Circuit, which embraced a part of Virginia, and Bute (now Franklin and Warren) and Halifax counties, in North Carolina.

The Conference held in Baltimore in May 1776 organized for this State the Carolina Circuit, the exact boundaries of which are not known. The preachers were Edward Drumgole (sic), Francis Poythress, and Isham Tatum. Dromgoole was born in Sligo, Ireland. Approaching manhood, he cast his lot with the Methodists, renounced Roman Catholicism, came to America in 1770, and four years afterwards began to preach. He was possessed of a high order of intellect and endowed with the gift of Irish eloquence. "He was plain in his dress, gentle an unassuming in his deportment, of deep piety, and great moral worth. His voice, his countenance, and his gestures gave a power to his eloquence which is rarely equalled at this day." Lest his "liberty" be restrained, on going into the pulpit he sometimes laid aside his coat and neckcloth. Francis Poythress was a man of wealth and high social position. In deportment he was grave; in conversation, chaste; and in the discharge of his ministerial duties, beyond reproach. The Carolina Circuit was Tatum's first charge. Es-

teemed for his eloquence, Tatum throughout the country was acclaimed "Silver Trumpet." At the time of his death he was the oldest Methodist preacher in the United States.

In the Minutes of 1777 appears the North Carolina Circuit, to which were appointed as preachers John King, John Dickens, Lee Roy Cole, and Edward Pride, three of whom merit special note.

John King was a graduate of Oxford and of a medical college in London. In the year preceding his appointment to the North Carolina Circuit, or about this time, he bought a home in Franklin County, near Louisburg, and afterwards moved to Wake County about ten miles west of Raleigh. He died in 1794 while on a visit to Newbern. Mr. Wesley, displeased with his pulpit demeanor, administered to him the following reproof: "Scream no more at the peril of your soul. God now warns you by me whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word properly means, 'He shall not scream.' I often speak aloud, often vehemently, but I never scream; I never strain myself—I dare not. I know it would be a sin against God and my own soul."

Of John Dickens Mr. Asbury said: "For piety, probity, profitable preaching, holy living, Christian education of his children, secret closet prayer, I doubt whether his superior is to be found either in Europe or America."

At the Conference held in Baltimore in June 1785, Lee Roy Cole was suspended from the ministry, but upon what charge it is not known. He was an "elder," and for ten years had retained an unblemished reputation. In less than a year the Conference, convinced of the injustice done him, again invited him into the ministry. He traveled only a few years thereafter, and broken and infirm he retired from the itinerancy.

In 1778 the North Carolina Circuit was discontinued, and in its stead three others were formed: Roanoke. Tar River, and New Hope. New Hope took its name

from a creek which runs through Durham (formerly Orange) County and empties into Haw River in the southern part of Chatham. It embraced a part of Granville, Wake, Person, Chatham, and Cumberland. It evidently included a portion of that part of Cumberland which in 1784 was set off as Moore County. It is claimed that Methodism existed in some parts of the circuit anterior to 1780. In 1779 the preachers appointed to New Hope were James Kelly and Phillip Adams. In the same year Jesse Lee, who became a distinguished Methodist preacher, was drafted to serve the State militia in the Revolution. Refusing to bear arms he served as the driver of a baggage wagon. He passed through Chatham, crossed Haw River, Island Ford, Deep Creek, Drowning Creek, entered South Carolina, and in September fell back to Deep River. As occasion offered he no doubt proclaimed the Methodist faith wherever he journeyed.

In July 1780 there appeared in this section of the State the most picturesque figure in the Methodist Church in America—Francis Asbury*. He was born in England in 1745, came to America in 1771, was appointed "General Assistant in America" in 1772, was elected superintendent or bishop in 1784, and died March 31, 1816. For fifty-five years he traveled almost constantly. In thirty years he crossed the Alleghany Mountains fifty-eight times. He preached more than sixteen thousand sermons, sat in two hundred and twenty-four Annual Conferences, and ordained more than four thousand ministers. The following are excerpts from his journal:

1780—Thursday, July 20. "We came to a desperate creek called Northeast, in Chatham County, where the bridge was carried away by the freshet; we had to go through among rocks, holes, and logs; I was affrighted; yea, it was wonderful that the carriage did not overset; brother Poythress said the horse was down twice and covered all but his head; however, the water kept up the carriage, and we came safe through all our difficul-

*Note 2.

ties to brother Merritt's. Here I met brother Allen, a promising young man, but a little of a dissenter."

Sunday, July 23. "We passed Haw River, wide but shallow, bad going down and coming up; they took the carriage over by hand; then we had to travel the pathless woods and rocks again; after much trouble, and fear, and dejection, we came to Taylor's preaching-house, where they were pressing horses, as we expected."

Monday, July 24. "I crossed Rocky River about ten miles from Haw River; it was rocky sure enough; it is in Chatham County, North Carolina. I see little else but cabins in these parts, built with poles; and such a country as no man ever saw for a carriage. I narrowly escaped being overset; was much affrighted, but Providence keeps me, and I trust will. I crossed Deep River in a flatboat, and the poor ferryman sinner swore because I had not a silver shilling to give him."

Mr. Asbury had come to North Carolina to quiet excitement among the preachers growing out of the administration of the sacraments. He traveled through Wake, Orange, and Cumberland, whence it is inferred that Methodism had previously won recognition in these counties.

In 1781 Philip Bruce served the New Hope Circuit. In "Pioneers of Methodism" it is said: "Few names deserve a higher place in the annals of Methodism than that of Philip Bruce—certainly to no one are the Methodists of the Carolinas and Virginia more indebted. He was born near King's Mountain, in North Carolina, December 25, 1755. His ancestors were French Huguenots who had fled from the persecution of Louis XIV to seek civil and religious liberty in the New World." He must have been a man of eloquent and convincing speech. The following incident illustrates the father's estimate of his son's linguistic power: "Having an appointment which required him to start very early in order to reach it in time, after a ride of several miles the preacher stopped at the house of a widow to get breakfast. He was scarcely seated in the house when an officer and a squad of men from Tarleton's troops rode into the yard and called for breakfast. Bruce met them and politely invited them in,

saying he had called for the same purpose. He then left them and went to assist the good lady in the preparations. Very soon the table was spread with an abundance of good cheer, to which Bruce and the soldiers did ample justice. The breakfast over, Bruce turned to the officer and said: 'Sir, I am your prisoner. I am a Methodist preacher on my way to an appointment, and would be pleased to be permitted to go.' 'Certainly, certainly, Mr. Bruce,' replied the officer. 'You are at liberty to go.' He thanked the officer for his kindness and rode away rejoicing. On being asked how he managed to get on so well with them, he said: 'My father used to say to me, Phil, if they will only let you talk, they will never hang you.' "

In 1782 the preacher in charge of New Hope was James White; and 1783 Henry Willis, who contributed in a marked degree to the growth of his church on this work. At this time there was no Methodist "meeting-house" in that part of Cumberland which is now Moore County. The preacher delivered his message at a dwelling or a "settlement"—wherever the people might gather together. Churches, however, had been erected in adjacent counties. Probably in 1782 a building called Reeves's Meeting-house, afterwards, Center, was erected in the upper part of Montgomery County, between the Uwharrie and the Yadkin. Eight miles north of Center, in the southern part of Randolph County, a church known as Salem was built about the same time. A few miles southeast of Center, at an earlier date, a society was organized at Hancock's Meeting-house. On the east of the Uwharrie there was another preaching place known as Bell's, later, as Prospect. The influence that radiated from these churches reached and affected the people in Moore.

Joshua Worley was in charge of New Hope in 1784; and in 1785 Henry Jones, with Rueben Ellis as elder—the word "elder" first appearing this year in the Minutes of the Conferences. The term "presiding elder" was not used until 1789. Assigned to this work for 1786 were Richard Ivey as elder, and William Partridge as

preacher in charge. This year Hope Hull organized a society at Zion, near Mt. Gilead, in Montomery County. For many years it was called Scarborough's Meeting-house. Camp-meetings were held there annually for fifty years, and their influence extended of course beyond the county lines.

For lack of more definite information our history for the next few years is confined to a bare recital of the names of the preachers. In 1787 John Baldwin was appointed to New Hope; in 1788 Henry Ogburn, John Ellis, and Nathaniel Moore; in 1789 Thomas Anderson and Daily Beard; in 1790 Isaac Law and Micajah Tracy; in 1791 J. Cannon, F. Roper, and S. Edney; in 1792 J. Fore, Henry Hill, and J. Jackson; in 1793 Aquila Sugg and William Willis; and in 1794 William Ormond and Leonard Dyson. The territory to be traversed, the ordeals to be met, and the work to be accomplished demanded the services of more than one man.

The Haw River Circuit was formed out of New Hope and Tar River in 1793. This year Bishop Asbury visited these circuits, again crossing Deep River, and preaching on his journey. Five years afterwards he passed Hickory Mountain, Pleasant Garden, Bell's on Deep River, and attended a quarterly meeting at Salem, in Randolph County. The next year passing through Guilford, he came down on the south fork of Haw River, attended a quarterly meeting at Bethel, on Belew's Creek, ordained five deacons, and had a "gracious time."

Observing in our record a hiatus of several years, caused by the want of access to the sources of information, we approach the period known in the ecclesiastical history of the State as the "dark decade"—1810 to 1820. Concerning the progress of the churches about this time (1810) a contemporaneous writer said: "There are at present but three regular Presbyterian congregations in Moore County. The number of communicants is about two hundred. The Baptists have a number of societies and churches, but are soon likely to be outnumbered by the Methodists, whose popular doctrines, plans, zeal, and diligence are better calculated than any other profession

to make proselytes of the common people. Within the orbits of their circuits are a number of places for stated preaching in the county."

It was during this period that the first Methodist "meeting-house" in Moore County was built. Before the Revolution pioneers of Methodism had preached at the home of Jerry Phillips, on Indian Creek in Chatham County, about four miles northeast of Fair Promise. Jerry Phillips, his wife, Susan, John Phillips, Amy Carroll, and John Seal were the first members of the Methodist Church at this place. The membership was small, and the society did not survive the stress of war. It led however, to the organization of another not far away.

In 1814 Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted State, to his old home on Deep River. He preached at a "school-hut" which stood on or near the site of Fair Promise; at a place near Gulf; and at another near the Siler camping-ground, or the old Rhodes place, about five miles southeast of Carthage. At the "school-hut" he had evidently organized a society, for under the ministry of his successor the membership there was increased in 1816 by the addition of Polly Carroll, Polly Barnes, and George Stewart and his wife.

This was an eventful year in the history of Methodism in Moore—the year 1816. It marks the selection at Fair Promise of a site on which was afterwards erected the first Methodist "Meeting-house" in the county—a house which was lowly, it is true, but amiable as the courts of the Lord. And under what social and economic conditions? At this time the population of Moore County was about seven thousand—twelve inhabitants to the square mile. The land was covered with forests. A clearing was made, a cabin constructed of unhewn logs, and the hard conditions of life were bravely faced. Social life was simple. The soil provided bread; the forest, game; and sheep or flax, the homely garment. The log-rolling, the house-raising, the corn-shucking, the quilting-party, and occasional visiting, united the "neighbors" in a bond of common service. Barter was the usual method of ex-

change, for there was little money. The schoolmaster was not abroad; the means of livelihood were limited; the conditions of living were primitive. Besides performing his ministerial duties, the preacher sometimes contributed to the conquest of nature, sometimes to the physical subjugation of wilful men. Touching the latter role there is a tradition to this effect: The service had begun in a church which is now on the Carthage Circuit. A jolly roisterer came in, interrupted the service, and refused to tone down his uncouth vigor. The preacher, requesting the congregation meantime to sing a hymn, walked down the aisle, led the offender from the church, administered befitting corporal punishment, returned to the pulpit crying aloud, "Increase my courage, Lord," and preached a sermon which caused breath, as from the four winds, to enter into a considerable number of dry bones. What schoolboy has not read the story and seen the picture of the doughty Peter Cartwright "ducking" the offensive ferryman in the Sangamon River?

The church at Fair Promise was erected on land given for the purpose by the elder Louis Phillips. The site was pleasing and the prospect fair; there was the promise of all good things; and this lowly church was christened "Fair Promise"—the name it has retained for a century. Hither through the years that are gone the tribes have come up, their paean the words of David: "I was glad when they said unto me, 'Let us go into the house of the Lord.' " *

In 1817 John Murrow was followed by John W. Martin. During the ministry of the latter, Louis Phillips, Sr., and his wife, Cherry, a sister of Charles Dickerson, the first pastor, were admitted to the membership of this church. This year the first Quarterly Conference was held under the leadership of the presiding elder, William Kennedy.

The next year (1818) the preacher was John Boswell, earnest and energetic, but withal an unlettered man, who had to study his hymns before "lining" them, as a schoolboy studies his lesson. He was succeeded by Andrew

*Note 3.

Hamell in 1819; Hamell in 1820 by James Donally, and the latter by Thomas L. Wynn in 1821.

In the year last named the first camp-meeting was held at Fair Promise. The camp-meeting was designed "to meet the wants of a sparsely settled country, and to make a small supply of preaching go as far as possible." Its advantages were "the moral and religious power of association, cessation from labor, abstraction of mind and body from home-life and its cares, concentrated attention to one thing, and that the most important of all things. * * * It was an economic measure of the Church—not in a business sense, for the commercial spirit did not enter into it; but as preachers were few, their pastoral charges large, and the local churches widely scattered, it conserved time and labor to bring the people together in large numbers for a whole week. Besides, it commanded men of the best preaching talent, who drew people together from every quarter."

The small building, of course, could not contain all who attended. An arbor covered with fresh-scented boughs was erected, and provided with a primitive pulpit and puncheon seats. Wheat straw covered the aisles and the space about the pulpit. Hard by were tents or booths and pine-knot fire-stands. On foot, on horseback, in carts and wagons the people came together to the testimony of Israel. Among the preachers at this camp-meeting was Peter Doub, whose service in the ministry covered almost half a century. During this meeting there was a large increase in the membership of the church.

At this time those attending a camp-meeting, or indeed any meeting where religious emotion was excited, were frequently affected with a peculiar bodily agitation called "the jerks," "the falling exercise," "the running exercise," and "the laughing exercise." The "falling exercise" was common to all, the subject falling prone to the ground apparently dead. The "jerks" sometimes affected the whole body, sometimes a part of the body. The head was jerked backward and forward, or from side to side, so rapidly that the facial outlines became indis-

tinguishable, or the arms were caused to move in a manner of one playing the violin. The "running exercise" indicated an attempt to escape the bodily agitation by running away. A loud, hearty, solemn, rapturous laugh was the manifestation of the "laughing exercise."

The incident following illustrates the operation of this singular affection. A preacher, who in early life had been a dancing-master, was sent to a circuit where the "jerks" prevailed. He concluded the devil was the author of this "affliction," and determined to "preach it out of the church." But he had reckoned without his host. Riding horseback to a country church, he fell a victim to the unclean spirit he had resolved to exorcise. He loosed the reins and gave bridle to his horse, whose speed was checked by the timely intervention of a neighbor. The rider dismounted and laid hold of a paling near by, which unfortunately gave way. In the door of an adjacent house appeared a woman, from whom the preacher tried in vain to conceal his grotesque behavior. He ran headlong into the orchard, "fiddling" as he ran, his long robe wafted behind him in the buoyant air. A pack of hounds, marking his flight, joined in eager pursuit and chased him into the back door of the house. Doubting his power to cast out devils, the preacher went to bed and remained there "until the fit was over."

This peculiar bodily visitation was not confined to denomination, faith, or creed. The earnest preacher, the attentive hearer, the arrogant blasphemer, the laborer at his work, and the housekeeper at her board, were alike subject to its strange operation. Those who attended the camp-meeting at Fair Promise were not exempt from its influence.

As to the cause of this phenomenon there is diversity of opinion. Dr. J. M. Buckley undertakes to explain the "exercise" from a scientific view-point. He says: "The psychological key to the problem is that concentrated attention, accompanied by strong religious emotion, produces a powerful impression upon the nervous system, the result being an agitation of the nerves throughout the body, the effects of which differ according to the constitu-

tion of the subject. In one relief is found in floods of tears, in another in hysterical laughter, in a third by unconsciousness, in a fourth by a partial loss of muscular action with marked effects upon the operation of the mind; in yet another complete catalepsy may be produced, every muscle becoming rigid, and so remaining for hours, while no impression can be made by ordinary means upon either the senses or the mind; and in still another voluntary motions may be constantly made lasting for hours together; while some temperaments can bear religious or any kind of emotion without outward excitement and with no indication except an unusual calmness. These differences of susceptibility are seen outside the sphere of religion, even among membrs of the same family."

South of Deep River, a league or more from Fair Promise, is situated a piece of ground formerly used for the regimental or battalion muster of the State militia. It was known as the Betty Brewer place. On this land a schoolhouse was built, and a Sunday-school was organized in 1867. Soon afterwards Louis Phillips, Harris Tysor, and John Phillips, local preachers from Fair Promise, began to preach here; and here in 1869 Isaac Avent, who was in charge of the Carthage Circuit, conducted worship on Sunday afternoon following his periodic morning service at Fair Promise. In 1871 a separate church was organized under the ministry of Lemuel H. Gibbons, and called Cool Spring. This schoolhouse was enlarged and retained for several years as the place of worship. In 1885 a more spacious building was completed, and soon afterwards it was dedicated by William B. Doub.

As already noted, there was a meeting-house at the Siler camping-ground in 1814, but its subsequent history is obscure. The building was afterwards moved a few miles to the north, and called Worthy's Chapel. Seven or eight miles to the east, near the John W. Coffer place, stood Mt. Pleasant church. In 1885 Worthy's Chapel and Mt. Pleasant were united and called Center-Union.

Eleven years afterwards (1866) the building at Center-Union was removed and one more commodious was

erected, which in turn was succeeded by another more nearly adequate to the existing needs.

In 1820, or about this time, there was built a log house more than a mile west of Carthage, on the north side of the Troy road, near the home of the late John Dowd. It was called the Burkhead Meeting-house, in honor of Leven Burkhead, who was then leader of the Methodists in this community. James Donally preached here in 1820, when he served the church at Fair Promise. Among the members were Leven Burkhead, Eleazer Burkhead, Dr. George Glasscock, Patsy Dickerson Glasscock, Polly Jenkens, and James B. Muse. Among the preachers were Crook, Martin, Jordan, and George Huggins, "a young man who had appointments scattered over a vast area of country."

At or near this place a camp-meeting was held in 1825. Several preachers were present and a multitude of people. After several years this church was abandoned, and an eligible site in Carthage was chosen. The place selected was the lot on which the Summit hotel stood a few years ago. The late George Muse, born February 28, 1819, said that he assisted in building this church when he was eighteen years of age. This incident fixes the date in 1837. At this time it was the only church building in Carthage, the Presbyterian church following it about 1851, and the Baptist church about 1859. In it the Baptists and Presbyterians also worshipped, the Presbyterian ministers sometimes preaching in Gaelic. Fifteen years later this building was sold to Tyson & Kelly, removed to the corner near the Presbyterian church, and converted into a workshop.

On January 1, 1852, William T. Jenkens conveyed to S. W. Humber, W. T. Jones, R. A. Cole, H. J. Muse, J. M. Campbell, George S. Cole, and G. G. Muse, as trustees of the Methodist Episcopal Church, South, about one acre of land "near the town of Carthage, on the Plank Road."

Three-fifths of the lot was to be held for the use and benefit of the church "as it is customary with such property." The graveyard was to be "held and used for a

burying-ground forever." The first church, erected in 1852, stood on this lot for twenty-nine years. Its appearance is distinctly engraved on my memory: a small wooden structure; two doors facing the street; in front of each door a brownstone step; the pulpit between the doors; a square enclosure in front of the pulpit; a quaint little stove outside this railing; a gallery across the west end, reached by a stairway outside the house; no vestibule, no belfrey. The courthouse bell sounded the call for all the churches. The women entered the church through the south door, and the men through the other, for they durst not sit together. Through small windows of plain glass the sun gave sufficient light by day; at night kerosene lamps and tallow candles procured from dwellings near by and placed on improvised stands cast somber shadows on floor and wall. Certainly there were no cushioned seats, nor rented pews, nor organ loft, nor vested choir. But this modest building was revered by the Methodists as the tabernacle by the Hebrews.

Among the members one of the most zealous was William T. Jenkens, the donor of the lot. He was born September 1, 1813. The explosion of a percussion-cap deprived him of sight in his early manhood. Thenceforth darkness compassed the path he trod on earth, but not the highway of mind and soul. His wife died July 5, 1888, and thirty days afterwards he followed her into the silent land. He was laid by her side in the lot he had given "for a burying-ground forever." *

In this church I first attended Sunday-school. The superintendent was the late W. T. Jones, and the assistant was the late S. W. Humber. My teacher was John M. Campbell, a son-in-law of William T. Jenkens. We were instructed in the Bible, the Methodist Catechism, and Webster's venerable "blue-back." Memorable trinity! Also in this church were observed the old-time class-meeting and the love-feast.§ Conferences, too, were held here at sundry times.

The subjects especially emphasized in the Quarterly Conferences—stated in the inverse order of importance

*Note 4. §Note 5.

—were Finance, the Sunday-school, and the Spiritual Condition of the Church. Between them existed the essential causal relation. Without the Sunday-school the Church would be enemic. Without financial support neither the Sunday-school nor the Church could survive. So likewise as to the preacher. Long before the cost of living had begun to soar as an eagle toward heaven —as in 1872, for instance, when the preacher was graciously allowed to collect an annual salary of $650, if he could—in fact, from the days of the pioneer, familiarity with the principles of sound finance had become a part of the Methodist preacher's equipment; and these principles he wisely applied both in his home and on his work.

In 1873 the pastor reported that all Sunday-schools on his charge had been discontinued during the winter except the one at Carthage, which was said to be in good condition. This custom of hibernation continued until 1886, when "two Sunday-schools lived through the winter, Carthage and Center." Concerning the Sunday-schools at Carthage the following report was made in 1884: "Here we have a good school well attended by members of the church, and of course therefore by the children. They sing well, some of the classes have their lessons quite well, the contributions are commendable, averaging over a dollar per Sabbath. It is conducted with system and spirit. The first installment of a library was eagerly read, and with such a result as to lead them to ask and plan for a second purchase of books. The literature of our own Church is used." Since 1884 a modest advance has been made, at least in the average collection.

The burden on the preacher's mind was the "spiritual condition of the Church"—seldom satisfactory, sometimes almost hopeless. Significant is the latent thought in a report made in 1872: "Some [of the members of the churches] have, during the Christmas holidays, participated in amusements which we believe to be sinful." More hopeful is the report of 1876: "I think there is perceptible improvement. * * * Only a few cases of immorality have come to my notice; these are in course of discipline, and will ultimately receive the censure of the

church." In 1878 hope and despair contest for the mastery: "There have been no expulsions, though there are members in nearly every appointment who have no fitness whatever for church membership. The internal state of the church reveals a prevalent use of intoxicating liquors among many of the officials as well as among the private members, and much drunkenness and illicit distilling. And we could not get a committee at several of the churches, having clean hands themselves, to lay hold of the foul practice. * * * It would seem that it would be better, if we cannot discipline and exclude the disorderly from the church, to let some of the churches go down entirely." Another report made in 1878 indicates that the pruning knife had been used: "The church has improved since I came to the circuit in the following particulars: a large number of ungodly, disorderly members have been put out of the church, and a better standard of religion is recognized. And at Center, Fair Promise, and Smyrna improvement has been quite visible. There has been no visible improvement at Carthage or any other point except in ridding the church of disorderly members. To reach this advantage which the church now occupies has required a considerable sacrifice of pecuniary interest on the part of the preacher in charge. Strange as it may seem there are numbers of worldly minded, loose, disorderly persons who will pay the preacher as liberally as the more pious members if the preacher will not disturb them in their carnal security and wild delirious dream of getting to heaven along the line they are living. But as soon as he pricks the bubble of their dreams and pushes them out into the world where they belong their willingness to contribute dies as they wake and find themselves outside the church. Had I been disposed to retain such members in the church and plied them with a flattering unction, we could have brought up our finances to much higher figures. For the sacrifice I look for no reward here, but rather reproach. My successor and the church should I be removed will reap advantages which though I may not share with them here I hope to in that world where the work-

man who does the work and not another will get the wages."

From a report made in 1880 it seems that the successor of this pastor reaped the advantages referred to: "The spiritual condition of the church as a whole is fair. The membership is large, and they are taking hold of things in a lively manner. There seems to be a quickening spirit growing in the church."

These excerpts may perhaps enable one to form a conception of some of the barriers the preacher had to burn away.

The sermon of former days was characterized by two distinctive features. In the first place, it was polemic. Doctrines were made prominent, if not paramount. With what result? There was benefit and there was detriment. The hearer was instructed in the basic principles of his Church; but his idea of loyalty to his Church sometimes contracted his vision and blighted his tolerance. The non-identification of Christianity with Judaism created bitterness; and the question whether Solomon fulfilled the conditions of salvation marked a dividing line between Chrysostom and the Greek Church, and Augustine and the Latin Church. Within the memory of men now living taut denominational lines, strengthened by harsh denominational sermons, sometimes destroyed almost every hope of denominational forebearance. There is one reflection. "While theories about light and air spring up and wither, the sun goes on warming and cheering. While literary men dispute about the authorship of the Iliad, the imperishable treasures of the great epic abide."

In the second place, the olden sermon emphasized and magnified the "terrors of the law." The people saw the lightning, and heard the thunder and the voice of the trumpet, and in terror they removed and stood afar off.

This custom was due in part, no doubt, to the doleful sentiment of some of the hymns. The hymnology of the day was saturated with a devout sentiment which took the form of "other worldiness." The last stanza of hymns commonly contained some reference to death and the fu-

ture life, and postponed the realization of our true life to the future world. Men and women sang their disdain of the life that now is. They declared they were pilgrims and strangers in a foreign land, through which they were passing because it was the only way to their home. The tunes fitted the sentiment—they, too, were sometimes doleful.

A reference to these things is no disparagement of the preacher. He was confronted with conditions. No man was more useful or more necessary. He was the champion of righteousness and the mainstay of civilized society.

In 1880 this old church was remodeled. At the west end was placed the pulpit, and at the east end a gallery which extended on each side half the length of the building. Comfortable pews, frosted windows, adequate lights, and a suitable vestibule were provided. On the wall of the vestibule, immediately in front of the entrance, was suspended a white board on which in neat black letters appeared this unique admonition: "Do not defile the house of God within or **without** by chewing tobacco and spitting on the floor."

In the earlier days illiteracy was abundant and hymn books were scarce. Convenience, if not necessity, induced the preachers to provide for these conditions. Two lines of a stanza were read by the preacher and sung by the congregation in sequence until the singing was concluded. Why not? Did not the Greek stanzas run in pairs—strophe and antistrophe? When the old building was remodeled some foresaw an opportunity to improve the singing. The purchase of an organ was proposed. To certain of the members the proposal was grateful; with others the effect was analogous to the appearance in a closed arena of the toreador with his instrument of torture—it meant combat. The former class regarded the organ as a helpful means of worship; the latter, as a thing slightly less than profanation. Each in battle array, clan met clan. On each side passion rose amain; words flew more swiftly than a weaver's shuttle; and neither

friend nor foe of the beneficient instrument would yield an ell.

"Then each at once his falchion drew,
Each on the ground his scabbard threw,
Each looked to sun and stream and plain
As what they ne'er might see again;
Then foot and point and eye opposed,
In dubious strife they darkly closed."

But finally, wonderful to relate, the strife ended, reason was restored, the organ was "installed," and the fashion of "lining" the hymns was committed to the past.

But the end was not yet. Time had rolled his ceaseless course when some stout soul made bold to suggest as ancillary to the organ the resonant tone of the lusty cornet, and the vibrant strings of the gentle violin. "What! A 'horn' and a 'fiddle' in the church!" Vesuvius was now in eruption. Lava in copious showers fell everywhere, but the discharge, of short duration, was solidified by cooling, and fortunately no one perished. In due season there appeared in the choir a silver trumpet and two venerable stringed instruments descended straight from Stradivari, of Cremona. At the same time there appeared in the congregation several expanded eyes, side glances, and wry faces. The organ, the cornet, and the two violins "sang a piece," and immediately the tactful pastor in sonorous voice read this exhortation: "Praise ye the Lord. * * * Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. **Praise ye the Lord.**" Then there was ogling but fewer skewed faces.

The church now standing on this site was erected in 1900.* The conditions under which it was built are too recent to require recital.

The first pastor of the dhurch built on this lot was John W. Tinnin. He was a native of Orange County,

*Note 7.

was licensed to preach in 1841, was appointed to Deep River Circuit in 1852, and died in Pittsboro in 1865.

The most of his successors are among the dead. These men literally gave their lives to humanity. Their toil was arduous and exhausting. For instance, in 1859 Carthage, Center, Deep River, Fair Promise, Jones's Chapel, Maroney's, Mt. Carmel, Mt. Olivet, Mt. Zion, Pleasant Hill, Providence, and Tabernacle—twelve churches—made up the Deep River Circuit, and required the pastor to travel annually about thirty-six hundred miles.

From the beginning the Methodist Church has constantly grown. May it not be likened to a grain of mustard seed, which a man took, and sowed in his field? This seed, in popular estimation the smallest of all seeds, when grown becomes a tree. Rabbi Simeon said, "A stalk of mustard was in my field, into which I was wont to climb as men are wont to climb into a fig tree." So with Methodism. To what may its phenomenal growth be attributed? Among the elements that have contributed to its development and influence may be named the practical application of its doctrines to the needs of daily life. Every department of its organization it has clothed with a doctrinal defense. Aiming at the perfection of the inner life, it has "kept a vigilant eye on the construction of its peculiar type of theology,"—a theology that is preached in sermons, sung in hymns, and expressed in the terms of its ritual. There may be mentioned, too, the simple life, the deep conviction, the unquestioned faith, the intelligent piety, and the devout habits of those who prize the communion of the Methodist Church. What shall be said, moreover, of that royal band of departed men who, having respect unto the recompense of the reward and enduring as seeing Him who is invisible, consecrated their lives to the Christian ministry? These were men of might—in moral and physical courage unsurpassed. Tactful and companionable, tremendously vigorous and aggressive, making paths in the untrod wilderness, and winning their way to the heart of the people, these brave men of iron will met the foe and fought the battle and won the victory. They planned their work, organized

societies, built churches, buried the dead, delivered their message. They found joy in sorrow, relief in suffering, rest in toil, strength in weakness. In loss they found gain; in poverty, wealth; in discouragement, inspiration; in life, eternal hope; and in death, the white robe and the palm.

Addenda

Note 1—George Whitefield, an English evangelist, was the founder of the Calvinistic branch of the Methodists. He was born in Gloucester, England, December 16, 1714. He was graduated from Pembroke College, Oxford, in 1776. Here he met the Wesleys, and with them founded the Holy Club. Ordained a deacon in 1736, two years later he followed the Wesleys to the Georgia Plantations. After four months he returned to England. He visited America seven times, and preached along the Atlantic seaboard from Georgia to New England. On September 30, 1770, he died at Newburyport, Mass., and was buried there in the Old South Church. He is said to have preached more than 18,000 sermons.

He and Wesley, though one in heart, were divided in their theological opinions, and while their paths diverged, their friendship remained steadfast.

Parties of the most opposite character and principles, such as Franklin, Hume, and John Newton, have united in bearing testimony to the beauty and effectiveness of Whitefield's pulpit oratory. Dr. James Hamilton, of London, said: "He was the prince of English preachers. Many have surpassed him in making sermons, but none have approached him as a pulpit orator. * * * With a full and beaming countenance, and the frank and easy port which the English people love, he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder or whisper its terrible secret in every private ear; and to his gainly aspect and tuneful voice he added a most expressive and eloquent action. * * * Lord Chesterfield was listening in Lady Huntingdon's pew when Whitefield described the sinner under the character of a blind beggar led by a little dog. The dog escapes, and the beggar is left to

grope his way, guided only by his staff. Unconsciously he wanders to the edge of the precipice; his staff drops from his hand down the abyss too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and—— 'Good God!' shouted Chesterfield, 'he is gone,' as he sprang forward from his seat to prevent the catastrophe."

Note 2— Francis Asbury's personal history is almost a history of Methodism in his time. His Journals contain a record of his zeal, ability, and self-sacrifice. He was never married; his salary was sixty-four dollars a year; his horses and carriages were given him by his friends. He parted with his watch, his coat, and his shirts to aid preachers in want. As a preacher he was clear, earnest, pungent, and often powerfully eloquent. He rivalled Melancthon and Luther in boldness. In Church History he deserves to be classed with the greatest propagators of Christianity, and when the secular history of America comes to be faithfully written, his name will be handed down to posterity as having contributed in no small degree to the progress of civilization in the United States.

Note 3—The lives of two local preachers and two members of the North Carolina Conference were influenced, if not molded, by the church at Fair Promise.

Louis Phillips, a local preacher, was born Dec. 22, 1806, and died June 15, 1902. During his long life he was perhaps the dominant influence at Fair Promise. He lived near the church, and the preacher was a welcome guest in his home. He was the father of Baxter C. Phillips.

On the south side of Deep River, at Fair Haven, lived Harris Tysor, also a local preacher. He was born October 15, 1808, and died May 2, 1887. He was a man of strong convictions and great courage, of plain speech and simple life.

Charles H. Phillips was born in Moore County De-

cember 27, 1814. In the fall of 1850 he was admitted on trial into the North Carolina Conference at its session in Warrenton. In 1851 he was appointed to the Fayetteville Circuit, and was thereafter continuously in the itinerant field until his death, which occurred at his home in Randolph County, May 19, 1885.

Baxter Clegg Phillips was born near Fair Haven, Moore County, July 29, 1841. He was licensed to preach at Center in the fall of 1866, and began work the next year as a supply on the Montgomery Circuit. His subsequent appointments were as follows:

1868-69-70-71——Pee Dee (now Mt. Gilead) Circuit;
1872—Mattamuskeet Circuit;
1873-74-75-76—Jonesboro Circuit;
1877-78-79—Laurinburg Circuit;
1880-81-82-83—Randleman Circuit;
1884—Person Street Church, Raleigh;
1885—Trinity Church, Durham.
He died in Durham, March 16,1885.

Note 4—In this "burying-ground" are interred the remains of two Methodist preachers who were members of the North Carolina Conference, Hiram P. Cole and S. D. Adams, and two little children of another, Frank H. Wood.

Mr. Wood was the preacher in charge of the Carthage Circuit in 1867-68. On the gravestone of his two children are these inscriptions:

"Eggleston Lee Martha Calista
Aged 1 yr. and 10 mos. Aged 1 mo. and 21 ds.
Children of Frank H. and Elizabeth Wood."

Hiram P. Cole was born near Carthage September 1, 1843. He joined the North Carolina Conference at Fayetteville in 1866. His first appointments were the Cumberland and Franklinsville circuits. These he served five years. His succeeding appointments were as follows:

1872-73—Winston Station;

1874—Person Street, Raleigh;
1875-76—Hillsboro;
1877-78-79-80—Concord Station;
1881—Rockingham Station;
1882-83—Concord Circuit.

He died in the parsonage of the Concord Circuit November 22, 1883.

S. D. Adams was born in Marlboro County, South Carolina, July 23, 1829. He was licensed to preach October 26, 1850, and was received on trial in the North Carolina Conference at Louisburg in October 1852. He served in the following fields of labor:

1852—Bladen Circuit, as junior preacher;
1853—Deep River Circuit;
1854-55—Carthage Circuit;
1856—Mocksville Circuit;
1857-58—Davidson Circuit;
1859-60—Rockingham Circuit;
1861-62—Haw River Circuit;
1863-64—Carthage Circuit;
1865-66—Rockingham Circuit;
1867-68-69-70—P. E. Fayetteville District;
1871-72-73—P. E. Washington District;
1874-75—P. E. Fayetteville District;
1876-77-78—Greensboro Station;
1879-80—P. E. Hillsboro District;
1881-82-83-84—P. E. Raleigh District;
1885-86-87-88—P. E. Fayetteville District;
1889-90—P. E. Greensboro District;
1891-92-93 and until his death—P. E. Warrenton District.

He died at Weldon February 12, 1894.

Note 5—Among the sources to which I have had access I find no record of the "Class" in the church at Carthage later than 1873.

Note 7—The preachers in charge of the Deep River

Circuit and of the Carthage Circuit at various times since 1852 are as follows:

John W. Tinnin, S. D. Adams, W. S. Chaffin, Charles M. Anderson, Calvin Plyler, Thomas C. Moses, Robert A. Willis, Frank H. Wood, I. W. Avent, L. H. Gibbons, John Tillett, T. H. Edwards, A. P. Tyer, J. R. Scroggs, W. B. Doub, M. A. Smith, J. A. Hornaday, J. A. Lee, A. McCullen, Z. T. Harrison, R. H. Broom, L. E. Thompson, H. M. Eure, E. E. Rose, H. B. Porter (during illness of the pastor,) N. E. Coltrane, G. W. Perry.

Presiding Elders.

Peter Doub, W. H. Bobbitt, S. D. Adams, J. P. Moore, J. S. Nelson, E. A. Yates, R. G. Barrett, L. L. Hendren, J. A. Cuninggim, J. T. Gibbs, W. H. Moore, J. B. Hurley, B. R. Hall, R. B. John, J. D. Bundy.

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